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Catching up With Horizons

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

WOMEN'S RIGHTS IN PROTESTANT CHURCHES

Women are granted the right of ordination in only 43 of the 114 leading Protestant denominations in the United States, according to a carefully compiled report contained in a book called "Women and the Ministry," published this week by *Doubleday, Doran and Company*, New York. The report is a tabulation of the exact lay and clerical status of women made by Miss Elizabeth Wilson, under the direction of the Federal Council of Churches in America. It offers, in addition to the American figures, a summary of the English situation and presents a spirited argument by Canon Charles E. Raven of the Church of England for the ordination of women in his communion. His argument has already found a resonant echo in an editorial in *The Churchman*, leading Anglican periodical of this country, which pleads in its 125th anniversary number for the immediate recognition of the place of women in orders. And a proposal has been adopted by the Presbyterian General Council now in session in Philadelphia to give women equal rights in the Presbyterian Church in the United States. Denominations in which the ordination of women is not permitted include the various Lutheran bodies, the Methodist Church of both the north and south, the Southern Baptists and the Episcopalians.

EQUAL RIGHTS FOR PRESBYTERIAN WOMEN

The general council has voted to submit to the Assembly an overture providing for complete elimination of discrimination against women in the Presbyterian Church, U. S. A. The overture would authorize entire revision of the Presbyterian form of government so as to remove absolutely from the church law all distinction of sex. Women would be enabled to sit with full equality with men in all the courts, executive and administrative bodies of the church, including local church sessions, presbyteries, synods and the General Assembly, and to serve as elders, evangelists and ministers. It is likely that there will be active but ineffective opposition to the proposed changes. There would appear to be no real reason for denying these privileges to women. They are enjoying all the corresponding privileges in the state. If women may be governors of states, judges, members of U. S. congress, etc., there would seem to be no valid reason against their filling any office in the church in which they may be willing to serve. In view of the large service which they have rendered and are rendering to the church it would appear as if the church had been a bit backward in recognizing their rights.

—*Presbyterian Advance.*

UNEMPLOYMENT RELIEF IN GREAT BRITAIN

During the seven and one-half years ending June, 1928, Great Britain spent £84,000,000 on roads, sewers and sewage disposal, docks, harbors, quays, water works, electric plants, and parks and recreational facilities in order to give work to the unemployed. The expenditure of £3,125,000 by public utility companies has also helped out the situation. There is complaint now, however, that expenditures along these lines are dwindling and they are very much needed to provide work. Unemployment insurance has done much to relieve distress but it requires vigilance on the part of the insurance officers to deal with those "not genuinely seeking work." From July 10 to September 10, the total disallowances were 80,475, of which 32,820 were against those not genuinely seeking work. There were in addition 8,361 cases of "employment lost through misconduct" and 12,001 cases of "employment left voluntarily without just cause." There were 32,910 cases which were heard in courts of referees, who recommended that the allowance should be given in 11,452 cases, leaving 21,450 disallowed. The fact that there were over 69,000 disallowances altogether in two months is said to reveal that there is a "hard core" of seven per cent. of the unemployed, consisting mainly of men over forty-five years of age. Fortunately, however, the British are in a position to get the data which show actual conditions and to deal with the problem in accordance with relative need.

PRONOUNCED INCREASE OF NEGRO CHURCHES

The census bureau bulletin indicates a large increase in the number of Negro churches in the north, east and west during the past ten years. In New York state the number of Negro church organizations increased from 236 in 1916 to 352 in 1926, and the membership from 49,000 to 119,000. There was a pronounced increase in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Pacific coast states. The report points out that there were in the United States, in 1926, 42,585 Negro churches with a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

COOPERATION DESIRED BY THE CHINESE

The National Christian Council of China received favorably from one of its commissions a recommendation that a limited number of carefully selected visitors from abroad should be invited to China for periods of from six months to two years each to render specialized service, such as "a study of actual conditions, help in analyzing problems, evaluation of present methods, guidance in research, information regarding experience in other countries and encouragement and inspiration to Christians in China."

The Final Date

March 31, 1929 is the final date

for Friends to make their contributions toward the united benevolences for the current year. A few days extra will be given to treasurers to forward these contributions to the Five Years Meeting treasurer.

Have you made your contribution

toward the work of sharing Christ with those in other lands? Many more gifts are needed.

May the Easter season be a time of sacrificial and generous giving on the part of every Friend that the living Christ may be made known to many others on our foreign fields.

AMERICAN FRIENDS BOARD
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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Are Friends Catching Up With Their Horizons?

RATHER a paradoxical question, that, to be sure. When one catches up with his horizon, it ceases, of course, to be a horizon, and he adjusts his eye to a new sky line. Like the cloud by day and the pillar of fire by night, our horizons march ever on far ahead, continually beckoning us forward. Nevertheless there is point to our question. Individuals, religious groups and nations do catch up with yesterday's horizons without raising their eyes to a horizon for today. Are Friends in danger of finding themselves in this situation?

Throughout Quaker history, our spiritual and humanitarian horizons have stretched far ahead of civilization's camp grounds. Our prophets of progress have kept our eyes raised to new sky lines of truth and brotherhood. One by one these frontiers have been possessed and colonized, especially the more tangible ones representing the causes of human betterment. The more intangible ones of spiritual perfection remain as our pillars of fire. Out of the crisis and shock of war we envisaged a new horizon in 1917. That horizon continually widened during the succeeding years, resulting in a service of love and reconciliation which the world now acclaims. That immediate task has been accomplished. We have caught up with that horizon. Similarly, for years we have been carrying on splendid work of education and regeneration on our mission fields, for which much zeal and enthusiasm have been manifested in the past. Are we catching up with this horizon? What are our enthusiasms, our living concerns of the present? What cause stirs within us the thrill of the spiritual adventurer? Are we raising our eyes to new and far horizons?

Perhaps we need new stimulation and fresh incentive. If so, we certainly have it in the manifest implications of the present focus upon Friends. We earnestly wish that every Friend in America would read "An Open Letter to the President" which appeared in *The Christian Century* for March 21, written by the editor, Charles Clayton Morrison. Inasmuch as it addresses President Hoover as a Quaker, and has to do almost wholly with the Quakers and the implications of the Quaker faith, it would be in poor taste for us to reprint the communication. It is an admirable and eloquent expression to Herbert Hoover of the inarticulate, spiritual hope which is centered in him because of his background. "There is something wistful in the confidence we give you," says Dr. Morrison. While addressing the President, the writer is at the same time tacitly telling us Friends something of the tremendous opportunity and responsibility now facing us. As a matter of fact another editor of *The Christian Century*, in a preliminary statement in the same issue says, "I was not sure, as I read that open letter, whether it was more addressed to President Hoover than to the Quakers at large. Or whether more to the Quakers than to those of us who are not Quakers. The chances are, all three." In any case, there is certainly inspiration here for expanding horizons.

What do you mean, horizons?—some one may ask. There are, first, the ideals, the horizons of personal life. "Is it true," asks the aforementioned editor in further comment, "that if you are a Quaker you hold membership in a religious fellowship that implies a difference from the people whose lives are on pretty much a dead level of conformity and duplication?" There are, second, the ideals, the horizons of the Society of Friends as a group. The nature of these is plainly implied in the Open Letter itself in these words: "No other group of Christian people have combined so sensitively as have the Quakers the personal virtues of religion and the sense that the same principles upon which those personal virtues depend must be applied in the social order and in the policies of the state." Plainly, here are horizons that we shall not soon catch up with. Our concern is that we shall raise our eyes to behold and to follow them.

When the Cat Jumped Out of the Bag

SHORTLY following the presidential election last November, we expressed on the editorial page some reflections on the national referendum on Prohibition. We referred to the Prohibition victory as being so overwhelming as to be sensational and said that notice had been served that this country is emphatically and unmistakably for the Eighteenth Amendment. *The Friend*, London, reprinted the gist of our comment, following which an English Friend, in a letter in that paper, took rather violent exception to our interpretation of the election. Having read a dispatch from a New York correspondent (sic) he naively if not arrogantly assumed to know more of the political situation over here than we did and called us to task roundly for such gross exaggeration of

statement. We replied that we had but expressed the general opinion of the religious press of the United States and showed that prior to November the liquor interests themselves had eagerly invoked the election as a national referendum on Prohibition. But our testy English Friend was not to be mollified, and ignoring the facts which we had presented for his calm consideration, if any, continued to upbraid us for our exaggeration, deeming it "particularly unfortunate that a Quaker publication should appear to lose all sense of proportion in dealing with a subject like Prohibition."

Why such evident heat? Is the Friend in search of truth for truth's sake, or is there a troublesome complex somewhere? Thus we queried—and then we read this concluding sentence: "How long will it be before the U. S. A. prohibits tobacco, and what will you good Friends say then?" So that's the trouble! If this is intended as a poser, we suggest that our Friend ask us another—it is too easy. If and when the time comes that tobacco flouts all law and morality, breeds crime, wrecks homes, starves little children, makes automobiles run amuck on our public highways and destroys our economic efficiency, our Friend may be sure that the U. S. A. will deal with tobacco as it has with liquor—and Friends will be in the forefront of the fray. Pending that time we shall endeavor to manifest some degree of longsuffering kindness, of which even we Prohibition fanatics are not wholly devoid.

Yesterday's Manna

By Alvin T. Coate

"And Moses said, 'Let no man leave of it (manna) till the morning;' but some of them left of it and it bred worms and stank."—Ex. 16:19, 20.

I WRITE to simple folk like myself who see in Jesus a great hope and in organized religion a great disappointment and yet do not despair nor renounce.

He makes love the Nth dynamic, the will to power; dogma leaves it a feeble repercussion to God's goodness, a humble gratitude for salvation.

Love is the halo of the church; it is the weapon of Jesus. After all it is not religion we simple folk seek, nor even truth for its own sake; it is a sharing in power—power to cast out devils, including, of course, our own.

In any discussion of organized religion the road is narrow between mere repetitious reverence on the right and the appearance of vandalism on the left. He is indeed a skillful critic who can move about the sacred relics and formulæ without damage.

With the risks all weighed and counted, I go in search of today's new-fallen manna. I begin by recalling that Israel's manna came, not from the priest's hand nor from the books of the law, but from heaven—direct, fresh, daily. Each obscure Hebrew gathered his own portion where he would and in its strength proceeded to his day's work.

Properly translated this seems to mean that I may look for my strength to the daily ministration of God to me through the intelligible communion of his quickening spirit. My source of power is not only ancient but contemporary, giving each day my daily bread. So my simple soul is not lost in either metaphysics or philosophy, but is guided by a Personality so that the paths of my daily routine lead me always to Emmaus.

There was little of the philosopher in Jesus' temperament; he did not construct programs but instead shared with others the extraordinary power he had received, leaving them infinitely enriched but still diverse and individual.

No one can understand the spirit and purpose of Jesus who does not comprehend something of his intense dissatisfaction with the social order and religious conditions of his day. The challenge to repentance he literally broadcast to church and rulers and common people—repentance and return to the Father.

The tie which bound his earliest disciples was not a school of thought such as identified the Pharisees but the confident expectation that with all his fiery purposes Jesus would assume the Messianic role. They were sent out, not with words to repeat but with the assurance that "it shall be given you in that same hour what ye shall speak."

Since his incarnation a concert of ecclesiastic power has created a profound inertia of thought—has filled the world's market with yesterday's manna.

We simple folk are thinking of a regenerated Nietsche as our pattern, with all his will to power retained in full vigor but transformed by love. It is not his philosophy which is bad but his concept of power. Jesus coveted for his followers also a will to power—power to become sons of God.

Obviously this direct daily approach to the source of power would lessen the bulk of current and bequeathed theology but what might remain would be vibrant with life.

I do not know its precise content but it would be for each man as the ancient manna, his own portion gathered daily where he found it. It would contain those reproduced experiences of Jesus, since with many rich and luminous variations he insisted that they were reproducible to us who should follow him.

We simple, out-in-the-world folk, facing daily the unleavened lump of a social order that is pagan in instinct, are appalled at the inefficiency of organized religion. God does not make our religion; we make it. Religion is not the medium of our approach to God; it is the reaction of God's contact with us. Feeble contact, feeble religion. We do not want to be religion worshippers but religion critics, daily adding to and discarding its content but improving its aim, forever experimenting with its horizontal dimension as we increase our own conductivity by sheer contact.

These are great days for the Robot; he vends not only shoe laces but philosophy. He stands in the halls of our colleges and sits at the desks of our seminaries and, alas, sometimes speaks from our pulpits. His rigid hands are filled with facts, placed there by others; his dead mouth utters the words of dead men. You take his merchandise if you wish and leave him standing there; he is in lieu of a living soul.

May God give the world's seekers a leadership which does not shout to them from the rear.

Meantime, Jesus and I go hunting a lost sheep.

Indianapolis, Indiana.

Those Eighteen Silent Years

By Eliza Armstrong Cox

HOW often have we wished we might know the story of our Lord's life between the time when he was twelve years old and in the temple, and the day he met John the Baptist at the Jordan! Were these years sealed and purposely so to those who love him and seek to know him better? Are we left to guess and wonder, and then decide we should not try to pry open that which God has not revealed? Is that the correct attitude to take toward a period of life so very important to us all? We think not, and are inclined to believe that we have a very satisfactory record of those years written between the lines of the four gospels.

We shall consider this part of his life from the standpoint of his humanity only. We accept him as a boy of superior intellect, but who was to grow mentally and physically as any red-blooded boy would be expected to do and thus be satisfactory to God and man.

We may rightly conclude that his parents were of the devout Jewish type that observed the requirements of the law conscientiously. "Thou shalt teach them diligently to thy children" was a sacred obligation well met by them. Jesus was not only taught the letter of the law so that he might be able "to pass" in an examination for confirmation in the Jewish church, but he had been carefully led into it's spirit and purpose. No wonder, then, that he could hold the teachers in the temple at bay, and astonish them with his questions and answers, and his understanding of the meaning of it all, so unlike the perfunctory knowledge too often shown by the boys of his age.

Whatever school opportunities the times afforded he doubtless used, and knew the geography of the country as far as any one did, and knew where "the east" was from which the "wise men" came.

As a boy he knew the games and sports of boys and entered into them most heartily, for was he not a real live boy? He could run as fast, jump as far, climb as high as any of them; could ride a donkey, handle a goat or romp with a dog with zest and delight. He could whittle out many little things from the scraps around the carpenter shop to interest and give to other boys.

He helped his mother. There were younger children to care for and humor and entertain; so he came to understand child nature and to love little children and was always their friend. We can see him sitting by his mother caring for the baby while she patched the clothes of her family that could wear them out so fast, and watching her carefully sort her pieces so that new goods would not be sewed on to old material. Would she not tell him at such times, perhaps, in a mother's confidential way, the wonderful incidents attending his birth, the message of the angels to the shepherds, their song etc. but with the caution not to talk about it yet? How gripping must have been the prophecies that he studied and the messianic psalms!

It is not known at whose feet he sat as teacher but as any wide-awake boy would who was reaching up into his teens, these things would be talked over at home, and much added that his tutors did not know.

He learned from them the story of Abraham, Isaac and Jacob; of Moses and his unusual experience and life work; of Samuel, David, the prophets, until these characters were as familiar to him as Washington and Lincoln are to the boys of our time. He learned of the captivity of his people, their final subjection to Rome and the humiliation they suffered; it is not unlikely that he frequently sat in their courts of justice and witnessed the perversion of law that burned his very soul.

We cannot think of him as he grew to manhood and on beyond the years when we call a young man "of age" as confining himself all the time in the carpenter's shop. He becomes a man and takes an interest in all that concerns the men of the time. He attends the synagogue worship—had done so from childhood. He listened to the reading of the law and prophets and noted the additions to the former until it became a burden that none could endure and was a terrible imposition on the poor. He sang the psalms with the congregation and enjoyed the music of their many instruments, but all the while keenly sensitive to the fact that their worship did not meet the needs of the people.

Some nights after the day's work was done he slips away to the hills with the shepherds and joins them in watching their flocks. He became familiar with the hireling and the true shepherd and learned the habits of the sheep. He knew what it was to beat off the wild animal that made an attack on the flock, he knew of the wandering sheep and of the shepherd's long painful search for it, and his joy when it was found. Doubtless he listened many times to the shepherds tell the story of how some years ago angels appeared suddenly to those of their craft and told them the long expected Messiah was now born in Bethlehem; of their wonderful song of "Peace on earth" etc. Because the business of the shepherd was a lowly one it was a living joy to them that they were the ones chosen to receive the message and pass it on to others. With what intensity of feeling he must have listened to them without saying anything about what his mother had told him!

Maybe work became a little slack in the shop at times, but the family expense did not shrink. Then we see him working in a vineyard, at that delicate task of pruning, and cultivating the long rows of vines, that would produce those wonderful clusters. Maybe he worked in the wine press and cared for the wine, careful to put new wine into new wine-skins.

Or a farmer may have needed help, and he went forth to sow his seed for him. The field for receiving the seed had good ground in it; also patches where the stones had not been gathered out, and others where the grubbing had not been thorough and the thorn bushes were sprouting; then there was the footman's path winding across the field, so hard and well-baked in the sun. He could not avoid these in his march across the field, so he obeyed instructions and sowed seed over it all. He observed the result as the seed began to grow, and was familiar also with the farmer's disappointment at seeing thorns appear where he had sown good seed.

He loved the beautiful sea of Galilee, and was interested in the men who got their living by fishing. Many were the times when he went out with them in their boat and threw himself into the task with zeal and interest. He helped them ashore with their catch and the sorting of the fish, throwing the worthless ones away. He could mend a net and in every way knew the fisherman's experience.

Was there anything that men did that he was not interested in? He was of the make-up that took especial note of everything that concerned or affected men. His shop was a place where they would naturally gather of evenings and rainy days to discuss the topics of general interest because he was always ready to sympathize and help. His keen appreciation of his fellow-man and of their trials and difficulties would cause his great soul to suffer in their afflictions.

The sick were everywhere, curable and incurable and with no physician. The illiteracy that doomed them to helplessness; the degradation of women under the heel of custom and prejudice; the suffering of little children, all these things

moved mightily on his great fine human nature, and drew forth groanings, no doubt, that could not yet break into speech.

Did he not learn to pray as a boy? How can we think otherwise? He was also familiar with the prayers of patriarchs, prophets, kings and devout people from his tutors. So prayer was natural to him, and no wonder he could teach on the subject so effectually when he entered upon his official life. It is not difficult to believe that when his soul was terribly tried by all he saw and knew of the sufferings of humanity that he would steal away at night to a place where he would be undisturbed and alone with God, and pray mightily to him for the people, a habit that did not have to be formed after his baptism, but only continued.

These eighteen years he was a normal boy among boys; as a youth he was alert to all that interests youth; as a man, he was a man among men. In these three stages he was active and aggressive, learning, observing, maturing, enlarging in all the things of God and man. He had nothing to learn of all the things pertaining to the life of man, the church, the government, the nations, the kingdoms etc. after his baptism.

We see in all these years, that the part he had in the practical affairs of life afforded the background for many of his parables and his teachings. Now he speaks as he did not try to speak before—with authority. He is fearless in the presence of politician be he of the civil or ecclesiastic type, and teaches as emphatically that the change is to come from the inside—from the heart. These eighteen years may not have been noisy or demonstrative; not officious or presumptuous, but every minute was filled with something that resulted in accumulated capital when his hour arrived.

We can understand why his first sermon began with, "Blessed are the poor *in spirit*," and how all through the sermon he lays bare the root of all the trouble in home life, church life, national life—all life. This did not have to be a revelation, for did he not know by all these years of experience, what was in man? In these most busy years he was tempted as men have always been, and carried forward into his official ministry the power to be touched with a feeling of our infirmities.

During these most valuable years he learned what it was to be obedient to injustice in church and state by having to submit to it, this he did without the feeling of resentment or revenge that we are prone to indulge under sense of wrong. He turned the other cheek, went the second mile, loved his enemies and so became our perfect captain. He did not require of us what he had not practiced in his own life. His sermon on the Mount does not consist in a set of theories, nor of sudden revelations, but are the fruit of experience and observation during eighteen years of very practical life, reinforced by the power and authority of the Holy Spirit, and so becomes the truth of God.

Are we mistaken in reading the record of those eighteen years between the lines of the four gospels?

Whittier, California.

The Burning Bush

By D. Reeves Shinn

"And Moses said, I will turn aside to see this great sight, why the bush is not burned." Exodus 3:3.

I AM glad this wonderful sight that met Moses' eyes was a small bush and was at the mountain side instead of on a high peak where all could see. It was in a place with which Moses was familiar, where he daily passed with his flocks. Perhaps the fire itself was not so different from what he had seen before, but the strange part was, it was not consumed. There are two lessons presented to my mind that the average person can get from this incident of the burning bush.

First—small things in life may be used to attract great minds. No one knows what became of the bush in after years, but the world knows of Moses and his wonderful work for God. The most insignificant person, one who may never be heard from or known about, may be the means of attracting trained minds, intellectual giants, to Christ and to awaken them to their life work. God had something else for Moses to do than to herd sheep, but it took a small bush to show him.

We small folks then must not be buried by passion, by greed, by worldly ambition, by love of pleasure, by jealousy. It is very common to see a person who has all of the above mentioned characteristics, but rare to see one come through clean and true. To attract we must not be consumed by animal propensities but be enveloped by the Spirit's power.

Second—when one is attracted by the unusual it is well to obey, to investigate, to enter into closer fellowship, to listen for an explanation, to make an effort to learn of the supernatural. Only through obedience to the dictates of the voice of God can we be great in the service of God. It may take us through the streets of humility, through streets of curious, critical people, but if we are firm and true as Moses was, in the end there will be leaders who will eventually lead others to the promised land.

Seattle, Washington.

How Prayer is Answered

By Frederick W. Palmer, D. D.

THAT one may get things not otherwise to be had, by simply asking for them in prayer is marvellous and incredible enough to be put alongside of Mr. Einstein's upsetting assertions or the physicist's weird tales of the goings on inside an atom of radium. But the claim demands respectful consideration. There are too many competent persons who firmly believe from experience in answered prayer, and the weight of the Bible and indeed of all religions is so positive in its favor that even the unemotional scientist can not pass it by.

Assume then that one does get things by asking for them in prayer. Take a supposed instance, Jonah calling out of the depths, or Hezekiah praying for healing of his carbuncle. Apply the eye and method of science. What takes place between the prayer and the answer? What may we know or surmise of the process, machinery, laws that operate to produce the result? Putting the matter thus corrects the superstitious idea of prayer as a kind of magic, and elevates it to the plane of the eternal laws by which God works and which are subject to human search and discovery. Why should there not be a science of prayer!

But such science will be very modest. If we cannot fully trace the workings of answered prayer, is not this true of most of the marvels of the universe? How often we are like the child before the slot machine: the mechanism is beyond him but his coin is effective. "Canst thou by searching find out God?"—or gravitation or nutrition? We have to be pragmatists in most human actions, and if prayer "works" we will use it. When science seeks to know it employs imagination along with reason. Try this with prayer.

By way of illustration, might we not say that fervent, insistent asking creates what, for want of a better term, we could call a magnetic field. The child's cry of hunger stirs the heart and physical nature of the mother. Christ's saying: "Ask, seek, knock and it shall be opened unto you," is not just rhetoric. It is law! Biographies of the ambitious prove it. There is strange force in a wish—if it is vigorous and definite, if one's heart is in it. When I pray, my vague, faint desire becomes articulate. I register my claim at the solemn seat of records. One would hardly expect a self-respecting deity to grant a boon which one was too lazy and hazy to put in words. The next time you crave some worthy thing, put your very heart into a prayer for it—and see what happens!—*Presbyterian Advance.*

Holly, N. Y.

The Pastor and Religious Education

Two Contributions Toward a Symposium

The Chairman of the Board on Religious Education of the Five Years Meeting wrote to several pastors some time ago requesting articles on the above subject. We are beginning the publication of these contributions as a symposium, the first two articles appearing herewith. We hope to publish other contributions later—Editor.

YOUR suggestion "that the success of the Religious Education program of local meetings is largely dependent upon the degree of support it receives from the pastor," leads me to reverse the order. I would say, "The success of the pastor's work is dependent upon the working efficiency of his meeting's program of religious education. His work cannot be a full success without it."

He is working with, and for, the program that will spell success or failure, not to him alone, but to that meeting's contribution to the spiritual life of that community. A pastor surely helps his whole work, when he plunges wholeheartedly into his meeting's Religious Education program.

The tragedy of modern Quakerism, as I see it, is that so many of our meetings have never developed beyond functioning as "worship centers"—they have never gained vision or power sufficient to enable them to advance in Religious Education. They remain satisfied with their individual souls' relation to God, and fail to get other souls instructed and related to God, and his great Kingdom plan of service and love to men everywhere. Religious Education means to me directing life, teaching the more excellent way of life. Jesus was a teacher.

The modern idea seems to be that a pastor should not take active part in the work of the Bible School. That may be good in large congregations, but in Quakerism, none of us are wise to neglect active leadership in the Bible School activities. To me, the Bible School is a God given tool to work with. It offers me a priceless opportunity for leadership that no other phase of our meeting's work can. Quakerism offers, through its Bible Schools, the pastor's greatest openings for gospel leadership, and unless he is spiritually blind, or, mentally and physically lazy, he will lead in this work.

In our meeting we try to relate the whole meeting activity of our children and young people, with definite Religious educational standards and instruction. We have for five years held a three weeks' Church Vacation School, each year an increasing success. Every Wednesday night—from October to May, in connection with our Church Night Supper program, various classes for boys and girls are held from 5 to 6:30 when mostly hand-work and expression are featured.

Our Bible School evangelism encourages daily readings from New Year's to Easter, when 500 copies of Gospels are followed by 500 copies of The Fellowship of Prayer, thereby encouraging the habit of family devotions, leading to decision knowledge. Each Christmas in the White Gift Service the giving of self is prayerfully stressed by all teachers.

A series of instructional talks in the opening exercises of Sunday School upon Friendly Faith and Practice, are given by various teachers. In addition we use the Church night programs and young people's C. E. programs to aid this work. We distribute many copies of pamphlets and literature upon Friends beliefs. We also receive valuable aid from a well managed Sunday School Library, kept up-to-date in its Quaker literature.

Directly and indirectly our Bible School has been the source of about 100 active members added to our Church membership during past five years. It is the most valuable aid we have to Church growth. Save a child, you save a life for a lifetime service. Don't go out and knock that old community straw pile to pieces annually—the grain is in your Bible School, thresh where the grain is.

We find our summer camp and cabin near the ocean a great help for camps and vacation instruction. We also have our recreational park on the outskirts of the city where baseball, tennis, and outdoor games are played; furthermore an outdoor auditorium seating about 250 where pageants and devotional services are held. Children's junior camps are maintained and young people's camps. All through the summer Monday is Family Day at the playground. Over 7,600 persons participated in the various playground activities this past summer. The park and the cabin camp were given to the meeting by the Brotherhood Class of about 150 men and furnished by the women; so get your men and women busy securing the equipment necessary to do those greater things that God has promised ye shall do.

TOM A. SYKES.

High Point, N. C.

JOSEPH MOORE, former president of Earlham College, once said in Chapel that he had never been able to determine the exact line which marked the passing of a gosling over into a goose or a lamb into a sheep. Likewise, I have never been able to find a line that would separate a pastor's duties and interest between the Church and the Church School. They are one continuous whole, and as interdependent as the wings of a bird.

The teaching function of the Church is just as imperative as preaching. Our Master went about "teaching and preaching." Only on rare occasions, however, have I, as pastor, assumed the role of officer or teacher in the Church School, but have been available to go before all groups, as occasion arises, to teach or give special messages. By so doing the pastor is in intimate touch with all departments and becomes acquainted with all the pupils.

For many years, I have had the eighth grade pupils for seven Sunday class hours before Easter to give them special instruction in Friend's history and the meaning and responsibility of Church membership. Associate members are then, at their own request, transferred to active membership and other children are brought into the Church with a knowledge of Church background and spiritual responsibility.

Evangelistic responsibility among the teachers is stressed at all times and the fruits of their efforts are in evidence all through the year. Many of the most substantial gains in the Church personnel come through this channel. Last year, in the High School Department, under the official leadership of the Department, I conducted a week of special evangelistic meetings. At all times the attendance was excellent, and the interest, response and results were far better than would have been in a mixed group.

We have found that the Vacation Bible School in this community is best handled as a community enterprise under the Religious Education Committee of the local City Church Council, our Meeting cooperating in planning, teaching and financing.

The missionary outlook is kindled by returned missionaries whose devoted lives and vivid messages make vital the connection between the church and the uttermost parts. This is easily supplemented by missionary instruction in the classes, made all the more real by the presence in the Church and School of a

mixture of races including Chinese, Japanese, Negroes, Mexicans and representatives of our own race from almost every nation of the earth.

By a system of committee responsibility, using the old and the young together on all the major committees of the Monthly Meeting, there is no line of cleavage between the Church School and the other activities of the Church—the Church School a constant feeder to the membership of the Church and the Church as a whole cooperating to promote Christ's Kingdom.

"We are not divided,
All one body we,
One in hope and doctrine,
One in Charity."

W. O. TRUEBLOOD.

Whittier, California.

VACATION BIBLE SCHOOL PROJECTS

It will soon be time to begin planning for your Vacation Bible School, and teachers will be looking about for projects for the children to work out this year. Here are two suggestions:

The Friendship School Bag project with Mexico came to an end in 1928, and the Committee in charge felt that it was in several points more successful than the one with Japan. Approximately 30,000 friendship bags were sent to Mexico. The Committee now advises us that they have several hundred of the school bags left which they are willing to dispose of at a price below cost. If ordered through the Foreign Missions Board office, they may be secured at only $1.00 each. The original price was $1.75. The school boys and girls on each of our mission fields would be delighted to have a friendship bag; and the message on the bags would add to rather than lessen their value. Our missionaries would be delighted with a bag to use as a brief case.

If you would like to interest the boys and girls in your Sunday School, or in the Vacation Bible School in sending one or more of these bags to the pupils in our Mission Schools in Cuba, Palestine, Jamaica or our other fields; or if you would like to remember one of our missionaries on his or her birthday by sending a bag to be used as a brief case, send your order through the American Friends Board of Missions, 101 South 8th street, and ask for instructions about how and when to send the bags.

A second project concerns the Girls Normal School in Africa. They are in need of paper for drawing and writing. They have only slates to use and these are not very satisfactory for some of their school work. Pencil tablets, scratch pads, or plain unruled writing paper will be very acceptable. If you prefer, a contribution of 5c from each child will enable the director of the Mission School to order paper sent from England for their use. Write the Foreign Mission Board for further information.

EASTERN YOUNG FRIENDS CONFERENCE

The Fourth Eastern Young Friends Conference is being taken to an entirely new environment. The first one was held at Westtown, the second at George School, both in Pennsylvania, and the third one at Guilford College, N. C. We are fortunate in having our next biennial gathering of the young Friends of the Atlantic Coast with the New England Friends at the Moses Brown School, Providence, Rhode Island, July 1-7.

The fact that this conference has been held regularly each second year since its origin proves that it is of paramount importance in bringing the young Friends closer together and in giving them a newer and bigger outlook on life.

We feel that the Young Friends attending this year will be unusually fortunate. The program is to be one of the most outstanding in the history of the conference with a good supply of excellent leaders. Aside from this there is the advantage afforded by the distance of the conference, which furnishes a most interesting route for all delegates going, with the possibility of spending some time in New York, or any other points of particular interest. The place of the conference is surrounded by historical monuments and other things of extreme importance and interest.—CHARLES S. COBLE, Chairman Publicity Committee, Eastern Young Friends Conference.

WILMINGTON ACTIVITIES

The Wilmington Yearly Meeting Mid-Year Conference on Religious Education met in Wilmington, February 19, 1929. The Representatives present from many of the Sunday schools of the Yearly Meeting were inspired by the following program, every number of which was much worthwhile: Devotionals, followed by "Benefits of Daily Vacation Bible School," by Lucille Peterson of the Chester Sunday school; address, "Survey of Wilmington Yearly Meeting," given by Marie Cassell, field secretary of the Five Years Meeting Board of Religious Education. The audience then divided itself into divisional groups to consider the various phases of Sunday school work, Peace and Service, Missions, Public Morals, Young Friends, Religious Education. After a bountiful pot-luck dinner and social hour, devotionals were led by Lindley Cook, pastor at Jamestown; Florence Hanson, dean of women at Wilmington College, discussed "By-products of Teaching"; Marie Cassell inspired all with the subject, "The Teacher"; Russell Rees, pastor at Sabina, spoke on "Training for Service"; President Skinner of Wilmington College, emphasized the "Importance of Religious Education" in well-chosen words. The program was interspersed with music by "The Pastors' Quartet", and was presided over by the president, C. Grant Fairley.

Khalil Totah, principal of the Friends Boys' School at Ram Allah, Palestine, near Jerusalem, was in Wilmington recently, remaining over night the guest of Milton and Laurenna Farquhar, parents of his friends, Carl and Rebecca Farquhar McQuiston of Cairo, Egypt. He is making visits to all Friends churches and presenting his cause for the collection of money for the endowment of the school.

Edwin Sanders, an eighth-grade boy and a member of the Wilmington Sunday school orchestra, recently won first place in the Bible Reading contest at the Dayton Y. M. C. A. His part in the contest was a sermonette on John 6:27. Edwin, a short time before, had won a silver medal in a Young Crusaders Peace Contest in the Wilmington Friends Church.

The members of the Sunday school class composed of young Friends of high school age of the Wilmington Friends Church were entertained in a most gracious manner by their teacher, Estella W. Hempstead, at her hospitable home on the evening of March 7. They were taken on an imaginary motor trip from one city to another by means of a contest consisting of questions answered with the names of large cities, directed on their routes by signboards which consisted of advertisements cut from magazines, and stopped at the filling station for gas and tires (punch and doughnuts). Their Sunday school superintendent, Sylvester Haines, and their pastor, O. Herschel Folger, who is always greeted and welcomed with delight by these young people, joined them before the program concluded, and participated in the round of merriment and fun. The evening was closed with an elaborate course of refreshments.

A Scotchman, named David Fife, of Canada, obtained from Glasgow some wheat of a special kind. Only three ears, the produce of a single grain, ripened, but the splendid Canadian harvest of 1908, with its millions of bushels, was wholly descended from that one seed. The multiplication of the loaves and fishes in the Gospel story is a passing illustration of the far larger miracle of the daily feeding of the race. The multiplying power of God in earthly affairs, the barrel of meal, the cruse of oil, shall not fail if the faith and faithfulness of men do not fail, and they who sow, with those who reap, will rejoice together.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FRIENDLY OBSERVATIONS ON CALIFORNIA FRIENDS

Editor THE AMERICAN FRIEND:

When we left Kansas for a year's sojourn in this land of roses our friends said, "Tell us what you think of that land and its multitudes." We have had unlimited opportunity to observe, for Friends here believe they have something to show the visitors and they want them to see it. Workers in the Gospel might well do likewise. We were seated in a friend's new car on our way to Los Angeles; the speedometer said forty, fifty, sixty and even higher while the friend continued to point out the beauties and virtues of the sights along the way. There is no speed limit in California, at least observed. Dinner in Whittier at eleven and 200 miles since breakfast. Distance makes so little difference here. If the people were only as earnest to attend church as they are to go to other places our churches would be filled. Our churches are so far apart. In the great church at Whittier they have the last word in equipment, room, beauty, location, enthusiasm, leadership and what is more, they are accomplishing that for which it is built. Friends are hugging the coast and have a chain of good buildings in the key cities.

Recently we went over the moutains about 150 miles to San Diego Quarterly Meeting. There was good attendance and interest; here we met the Yearly Meeting Superintendent, Frank W. Dell, and in him they have a leader probably unequalled in the Five Years Meeting. I find the churches are interested in the spread of the Kingdom and not in petty divisions. If they see things from different doctrinal angles it is not manifest in public meetings. At the recent School of Methods, there was constructive work throughout; no tangents, no airing of views, but a real school where we learned of Him.

The men do not shirk the responsibilities of church or school and showed much enthusiasm as they met, 200 strong and planned and raised $1,000 for the church extension work.

In Dr. Walter F. Dexter they have an educational leader who is building for Whittier College a place in the hearts of the people. Thoroughly democratic questions of ethics, morals, and religion are settled by a voice of the people and not by the few. Friends are really friendly, and so much so that they make you feel that they are your friends. They have studied this until they are pastmasters in the art of entertaining. They use it in the church too. People do not get away from church without a word of greeting from a goodly number. The people have come from every state in the union and they love their church and will sacrifice time, talent and money, that it may grow and fill its place in the community. This is a great place for banquets. Every organization must celebrate some particular phase of their work by a dinner. So the church is no exception. The meeting we serve has solved the Monthly Meeting problem. Every month after the Sabbath morning service all have dinner together in the basement and it is a means of drawing the people together.

We believe in a great future for Friends in California. Their message, government, plainness and doctrine seem to appeal to the people, as they have come from the different churches. Friends here are optimistic. They say, "We are able to possess the land," and whatever it takes to put it over they are willing to give. Earthquakes continually remind us that this earth is very unstable and just a few miles away is a border town that may at any time become the seat of the "Mexican war." The Boulder dam has settled the future of Los Angeles and the Imperial Valley. Perhaps few people know that this is one of the largest and most fertile irrigated districts in the United States. Here is the largest grapefruit orchard in the world and this valley supplies most of the head lettuce and cantaloupes used in the United States. People seem to be doing well and are happy and contented and so far as we can see, they are here to stay. We find the ministry composed mostly of men in middle life. This is true of all churches. The young and inexperienced will have to get their practice elsewhere it would seem. But those who are preaching now are men well established in faith, education and experience. We believe California Friends will ring true in every movement for the good of the Church.

JOHN HOWARD.

Holtville, California.

FROM OUR JAPANESE FRIEND

To Friends in America:

Many, many thanks for your hospitality and friendship while I was in America.

I said good-bye to Philadelphia at midnight, October 26th, and sailed from Vancouver, reaching Yokohama November 22nd, after an absence of just six months. I would like to have written to each one of you separately, but I have been very busy, so wish to thank you all in this letter. Your kindness made a great impression upon me and I can never forget it.

When I compare Friends in America with Friends in Japan, the first thing that comes to my mind is that you have a longer history and have developed a culture that far surpasses that of Japanese Friends. Our Quaker faith is but one or two generations old. It is still like wild bushes, not having been highly cultivated. But, through long years of experience and training your faith and daily life have been developed and made one.

Next I think of the extension work of Friends. In order to make a start in Japan it has been necessary to reach out to others. I think that the true development of the Christian Church should be in quality rather than quantity. But both are needed. Friends in America have a well-established quality. Is it not necessary to have more effort to spread numerically? It may be unkind for me to dare say this, but I pray and hope that there may be more of the burning spirit of evangelization among Friends in America.

Dear Friends, though separated by a great ocean we are bound by one God and united in prayer; giving mutual aid to each other; let us all be zealous for the extension of the holy Kingdom of God.

Finally, I pray that God may bless you all.

Gratefully your friend,

SENJIRO KAMEYAMA.

Mito, Japan.

(Senjiro Kameyama is Editor of the Japanese *Friend* and is a leader in the Friends meeting in Mito.—Editor.)

ANNUAL YOUNG PEOPLE'S CONFERENCE

The Fifth Annual Young People's Conference of Western Yearly Meeting will be held at Westfield, Indiana, June 28, 29, and 30. Definite information with regard to the theme, plan of program, and speakers will be given later.

DAVID DAY, *Chairman.*

MABLE QUIGG, *Secretary.*

Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged with the rests. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson.—JOHN RUSKIN.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

HOME SERVICE FOR YOUNG FRIENDS

College men for councillors at scout camp and to supervise outdoor work at the New Jersey State Home for Boys.

Recreation workers for the City Mission, New York City.

Recreation directors for three Indian schools in the West.

Field workers for the National Christian Welfare Union in Omaha, Nebraska, an agency working for and with homeless girls.

A young woman as counsellor in the Lowell House Camp for Italian mothers and children at New Haven, Conn.

Two men to supervise recreation for the Christian Institute, a Community House for Mexicans in Kansas City.

These are just a few of the interesting positions offered young Friends for the coming summer. The Home Service program is an important part of the general program of the A. F. S. C., which is attempting to promote good will through interracial and international understanding. A few years ago young Friends from all over the country rallied to the call of the Service Committee for volunteers for work abroad. Now we are challenging you, a new group of young Friends, to volunteer for this important work in the United States. Your experience will not only help your college and your home community to understand more sympathetically these problems, but will also be a constructive contribution to your country.

NEWS NOTES

Winifred Cramp, whose recent visit to this country will be remembered by many, is spending some time studying the student question on the Continent of Europe. She is Secretary of the Education and Student Committee of the Friends Service Council and keeps in very close touch with conditions in several countries. She spent some days at the Paris Center and then a month in Vienna, followed by an equal time in Warsaw. Arrangements were made everywhere for her to get into touch with university circles, and for her to speak at numerous meetings of students and others, as well as in the centers.

The Syria and Palestine Yearly Meeting of Friends will hold its second meeting at Ram Allah on the 31st of March and the 1st and 2nd of April, 1929. Carl and Effie Heath and several other English Friends are hoping to attend.

The Geneva Center is carrying on a Study Circle on "The Evolution of Quaker Thought," which meets every other Wednesday at 6:15. The first session, on January 30th, took up "The Beginning of Quakerism," with Edith J. Wilson as leader. Benjamin Gerig, known to Boston Friends, led on "William Penn," and Irene Pickard was in charge for the study of "The Quietist Period — John Woolman." Helene Wittmann, long of the Service Committee office, introduced the topic, "American Quakerism in the 19th and 20th Centuries," and Alex. C. Wilson will lead for the closing discussion on "Social and Public Service."

DOINGS OF THE PARIS CENTER

The Paris Center is not to be outdone by Geneva. It, too, holds regular international luncheons, every alternate month. The December luncheon was in honor of the members of the Universal Religious Peace Conference then meeting in Paris. Among the speakers were a Liberal Jewish Rabbi; the director of the Confucianist college at Peking; a French Protestant pastor; and a Bahaist.

The Quaker Peace and League of Nations Committee has regular monthly addresses on important economic subjects. These draw large and deeply interested audiences, for such subjects as the Problem of the Uniting of Austria and Germany.

The Student Work is very important. The leaders make special efforts to cultivate German students, and build up Franco-German understanding among all. A member of the National Teacher's Union recently gave a talk, telling of the struggle of the teachers to do away with school books of militaristic tendency. Social afternoons, from 4:30 to 7 on Saturdays, are very lively. The students appreciate the homelike atmosphere and freedom of discussion.

English and German conversation groups are well attended. Several German students make a point of coming for the latter, to give instruction to those who wish.

In six weeks' time, about one thousand letters and notices went out from the center, with fifty parcels of books and pamphlets, and also the 500 copies a month of "Echo des Amis."

Prison work goes on regularly. Henry Van Etten visited the west of France in January, visited three penal institutions, and lectured on penal reform in several cities. Several parcels of woolen garments were recently distributed among boys in an old prison, practically without light or heat. Madame Borghesio continues her visits to women prisoners, and also active help in the layette knitting and distribution organized by Lydia Morris.

Two applications for membership are now before the monthly meeting, which numbers 46, a net increase of 6 over last year. There was one death (Justine Dalencourt) one birth, one marriage. The annual meeting is planned for Whitsuntide, as usual.

LEAVING THE ARK

The Koyakepoi are preparing to leave the Ark. In easier words, the Quakers are closing down their work among the refugees in Greece. The Ark, as they have called the Salonika Center, has been a true haven of refuge for thousands of bewildered or desperate people. But the work now is practically ended, and the workers have been finding good homes for the horses, disposing of the bull-calf and the auto, finding positions for the Greek workers, and clearing up last items of work.

A dozen village school teachers were invited to the Ark for three days in early January for a lecture school, with lessons in handicraft and inspiration for the starting of girls' clubs in some villages. The young women who attended were enthusiastic, and eager to meet again.

The Weaving and Carpet Industries started by the Friends at Nea Kallipoli are to be continued for at least another year, under the care of a Mr. Morainitis, who has been one of the faithful helpers in the Ark. He and the other Greek workers hope to carry on along the same lines. The work of Friends in Greece shall continue to bear fruit.

WHERE FAMINE STALKS

There is famine in China. Even with the memory of the War fresh in our minds, a New York daily calls it "the major catastrophe of history." Twenty-eight million people are faced with starvation, twenty million are actually, starving, are eating grass and gnawing bark in their efforts to stay the pangs of hunger. Only a part of these unfortunates can be reached with help; those must be saved. The Government is doing all it can; all Government officials have subscribed generously; but the money available is still frightfully insufficient.

The Friends' Service Committee endorses this campaign of the China Famine Relief. The Committee will gladly receive and forward all money received.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SOME BOOKS YOU SHOULD KNOW ABOUT

Emma A. Robinson has written two books in stewardship for children, both published by the Methodist Book Concern and costing 35c a piece. They are simple and clear treatments of this theme which should have its beginning in the child's growing conception of Christianity. Their chief value as textbooks for children lies in the facts that the examples chosen are such events as occur in the life of every child.

The first book, "Stewardship Stories," stresses the fact that the organized missionary societies grew out of the lives of faithful stewards who gave their entire life to God. It is impressed upon the reader's attention repeatedly that everything comes from God and is due him in return—time, talents, and money. The Bible established the tithe, but actual statistics show that the average church member gives less than one and one-fourth cents a day.

The second book, "More Stewardship Stories," can be used to best advantage after the first has laid the foundation. However, since the two are not in the form of a continuous story, either can be used alone advantageously. The second book is composed of a number of dialogues that could be used as plays with very little or no variation.

Two books on stewardship by Dr. Ralph S. Cushman, that are simple enough to be understood by children, and yet comprehensive enough to be appreciated by adults, are "New Christian Studies in Stewardship," and "Dealing Squarely with God." The first is published by the Inter-church World Movement of North America and costs 25c; the second is published by the Abingdon Press and costs 50c. Both books are very much the same; they deal with the same specific instances in an almost identical manner, and the notes and helps contained in the one are suggested in the other.

There are five main aspects of stewardship discussed in each. The man who consciously administers money as a sacred trust achieves a new type of Christianity. A man's faith in anything can very largely be measured by his financial support of that institution. God is owner of all things and man is merely the steward. The payment of a definite portion is only an ackowledgement of this fact: it is an act of loving loyalty.

In the first book, "New Christian Studies in Stewardship," there is an additional chapter devoted to organization of a stewardship movement and stewardship classes culminating in personal appeals for the consecration of material resources to the work of God's Kingdom.

LINGERING PAGANISM

"Stewardship Starting Point," by Harry Reeves Calkins, published by the Methodist Book Concern, 35c, goes a step farther in its interpretation of stewardship than those books already mentioned. Observance of religious customs is and has been universal, but there is a wide difference between the pagan and the Christian method. The pagan is actuated by selfishness; whatever religious rite he performs is performed for the purpose of securing for himself certain spiritual privileges and assets. Pure, unselfish devotion and intercession for mankind, in general and particular, are unknown to him. The pagan, like the Pharisee, glories in the material discharge of his religious duties oblivious to the true scope of stewardship which is the inspiration of Christianity.

Frederick A. Agar, in "Enlisting Laymen," put out by the Judson Press for $1.00, advocates a quite revolutionary program. He startles the reader with the bald statement that there is no Scriptural foundation for the bulk of religious customs as practiced today. He attributes many failures in church growth, both physical and spiritual, to the disinclination to discard worn out observances having no foundation in the life or teachings of Jesus.

His next assertion is scarcely less startling. He proves his contention that the average church member ignores the injunction of Christ and the New Testament that God's ownership of material things be systematically acknowledged. The love shown the average human being by humanity itself when compared with Christ's love for the lowliest of mankind is found pitifully wanting. Too, the meager pittance paid out for missions and total lack of personal evangelism is the average church member's way of obeying the direct command: "Go ye, therefore, and make disciples of all the nations." And last, the tendency of the average member to evade and ignore the financial obligations of the church to which he belongs is charged to gross ignorance and willful dishonesty. The church, individually and collectively, needs an ideal based upon the life of Christ, and the determination and courage to strive after that ideal.

M. E. Melvin, in "Royal Partnership," published by the Fleming H. Revell Company, strikes the keynote of the trend of modern stewardship. He states in no uncertain terms that if one accepts the fatherhood of God and the presence of the risen, living Christ, he cannot separate the physical and spiritual aspects of his life. He deplores the fact that the church, for fear of offending certain members and for other closely related reasons, fails to emphasize Christ's partnership in man's financial resources. Too much emphasis is placed on the objective appeal for money and too little on the subjective; there is one side of spiritual growth that withers and fails to develop as long as man denies God's partnership in his business and in the proceeds therefrom.

Stewardship is not an acknowledgement of mere dependence on God; it is indicative of a higher relationship. Stewardship is a fellowship and partnership based upon mutual love, trust, and unbounded confidence. It is an index to character. No really spiritual revival can take place until the acquisition and dispensation of money is Christian. M. E. Melvin ably summarizes his theme in one of his concluding sentences: "If we can not put Jesus in business, we ought to get out of business and get somewhere we can get with him."

LOUISE A. STINETORF.

INTERMEDIATE METHOD IN THE CHURCH SCHOOL

BY FRANK M. MCKIBBEN

Abingdon Press

No portion of the entire field of church work is more neglected than the Intermediate Department of the Bible School. Fewer well trained workers are available, fewer well written books dealing with this age group are at the disposal of the workers, less attention is paid to youth ages 12-15 and yet no group is more challenging. Greater leakage from the Bible School occurs between the Junior graduation at twelve and Intermediate promotion at fifteen than in any other age group. This book by Prof. McKibben if thoroughly digested and applied would count significantly in solving one of the most persistent problems in Bible School management.

No permanent solution to the problem of youth will ever be achieved by those who are ignorant of youth. At present a convenient working division has been made by considering adolescent life from the view points of the physical, mental, social and religious; Chapters II and III of this volume furnish the intermediate worker with a most remarkable analysis of the pupil—none finer has come to the reviewer's attention. Many pitfalls so

frequent in many programs advocated as beneficial for meeting the needs of youth, will be passed by when workers actually know the object of their efforts.

An adequate consideration of the aims of the Junior High School with its many contacts with youth and the present day tendency to emphasize "character building" will enable one to see the pressing necessity of adding the goals of religious education, if youth shall be completely served. Chapter IV will give this, while Chapter V adds insight into the available curriculum and VI the methods of instruction.

A high point is reached in Chapters VII to X where the elements in religious education dealing with the inner life and Christian relationships are considered, worship, service and evangelism are of great importance and are here well treated.

Chapters XI and XII treat organization and administration while the book closes with an essential chapter on adult leadership of youth.

MATERIAL FOR MOTHER AND DAUGHTER WEEK

The dates agreed upon this year for Mother and Daughter Week are May 12 to 19 the theme being "The Quest of Life." Excellent program material has been prepared by The International Council of Religious Education and may be secured through the Friends Book and Supply House, Richmond, Indiana. The following pamphlets are now ready for distribution, A sample set of all of them will be sent for ten cents:

1. A General Descriptive Leaflet—This is a general leaflet describing all the plans and telling about the other materials and the way in which they may be used. The low price will provide for wide distribution. Includes new and unique plans for the banquet. Six pages —Price 1½c each, or $1.25 per hundred.

2. A Mother and Daughter Worship Program For Mother's Day—This can be used in any Mother's Day observance. Every person participating should have a copy. Four pages—Price 1c each, or 75c per hundred.

3. Mother and Daughter Songs—To be used at the banquet or other similar social occasions. Every "banqueteer" can be supplied at such a low price. Four pages—Price 1c each, or 75c per hundred.

4. After Mother and Daughter Week —What?—This pamphlet deals with the heart of the matter. It has suggestions for an all-year program of Mother and Daughter activities, discussion groups, etc. Quite necessary if there is to be the right "follow-up." Six pages—Price 1½c each, or $1.25 per hundred.

A Survey of Your Meeting— Its present condition and future possibilities

Is your meeting growing in spiritual power and influence? Are you holding your young people? Is your ministry effective?

Perhaps a careful survey of your meeting activities, your First-day school work, the interests of your individual members at home and abroad, the encouragement being given your young people, etc., would help solve some of your problems.

During the coming fall and winter, I hope to be able to make such a survey in a few Friends Meetings. Arrangements should be made this spring.—WILBUR K. THOMAS, Lansdowne, Pa.

MEETING SITUATIONS IN AFRICA

We arrived just in time to attend the annual meeting of the Mission, at which time plans for the year are considered and work decided upon. It was decided this year to place the various types of work throughout the Mission under the direction of certain missionaries so that the work will be cared for more as departments than as stations. We shall be responsible for the evangelistic work and the care of the churches. Dr. Bond, as usual, will have the medical work; Everett Kellum, the educational, as he is able to work into it and to learn the language; and Fred N. Hoyt, the industrial department. Of course, all the missionaries are to be mutually helpful as they are able, in all of the departments.

We have been working out a program according to which we hope to be able to attend all the business meetings of the churches each month. There are six monthly meetings and two preparative meetings with at least one other in sight; and a quarterly meeting, with one or two others in prospect. Beside the Annual Prayer Conference (native) and one for missionaries, there will be such special conferences and meetings as may be arranged. Among the latter will be a quarterly three-day prayer gathering in Maragoli district and probably in others also. These plans are mentioned that you may pray intelligently for the work. God answers prayer.

We have found that as usual sin has crept in, and shortness of staff during the recent past has given larger opportunities for misunderstanding and bitterness. In some districts there were the beginnings of what gave promise of being a separatist movement. Some were holding separate meetings, refusing to have fellowship with others in the same church, and harshness and bitterness were creeping in. The Lord has helped some of the leaders of this movement to see their mistakes and to confess them, and a good degree of harmony and unity seems to be manifest. A letter this week from one of the leaders is full of expressions of thankfulness and joy at the restored fellowship.

In another district a wave of backsliding seems to have been creeping over the workers. Two teachers, at least, had some months ago gone back to beer drinking, dancing, polygamy, etc.; and two others had recently followed them; and yet two others seemed to be under severe temptation to follow their example. It was a very sad condition to face and much discouragement was felt.

The native leaders had done all they could to stem the tide and with some success. The two last mentioned had been dealt with and kept from going off into sin. Of the two others mentioned as being recently led off, one wrote me a letter full of most bitter accusations against another. We met with him and the accused on Thursday, and had a five hour session. The Lord helped him to see and to confess his faults and to ask forgiveness. He confessed his heart had been filled with bitterness for three months and more, but now it is gone. He is smiling and happy. He made an open confession in the monthly meeting and was accepted with thankfulness.

The other of these two came to the monthly meeting today because I sent for him. He said he had fully determined before he came not to repent. He said he was ashamed of the confession it would be necessary for him to make if he did. During the business session, three of the leaders and I retired with this boy to consider his matter before his case should be dealt with publicly. A season of prayer was proposed; he was asked to pray; and as he started, he broke down completely. It was some time before he could go on.

It was not difficult to deal with the case after that. In fact, there was no case. He went back and freely confessed his backsliding to the monthly meeting, asked forgiveness, as he had already done of God; and it was beautiful to hear the expressions of thankfulness on the part of the meeting at his restoration. There was a cow in question. One said, "The cow is only a thing. What do we care about a 'thing' when our brother's soul has been delivered from the power of the enemy and we are thankful?" Also, one of the first two mentioned came back to God this morning.

JEFFERSON AND HELEN FORD.

QUAKERDOM · AT · LARGE

Neal D. Newlin writes that he has resigned as pastor of the Friends Meeting at Long Beach, California, in order to give all his time to his work as Executive Secretary of the Ministerial Union of that city, a position to which he was recently elected.

* * * *

Rufus M. Jones will give a course of lectures on "Some Aspects of Mysticism" at the University of Southern California, Los Angeles, California, under the New Era Lectureship foundation during the closing days of March. The addresses will be presented over a period of three days before members of the School of Religion and all undergraduates or visitors who may wish to attend.

* * * *

Many kinds of letters find their way to the editor's desk but a new concern was laid upon us the other day in a communication which came from a French Quaker. He asked us to put him in touch with an American Quaker who would like to join him in renting or buying an estate (farm) in his country for the purpose of raising sheep, working with him in the enterprise. If this suggestion should happen to appeal to any of our readers we shall be glad to put any inquirer in communication with our French Friend.

* * * *

In one city in the United States THE AMERICAN FRIEND is sold as are the *Literary Digest, Saturday Evening Post* and *War Cry*. There are but few Friends in Memphis, Tennessee, but there is a woman Friend there, Mrs. Mary Boone, who has the concern to arouse interest and to spread Quaker principles. As a means to this end she is vigorously using this paper. For the past two or three months she has been selling fifty copies each week and has now increased the weekly order to sixty. No, frankly, we wouldn't have thought so either!

* * * *

When questions of church union are talked about, Friends stand in a unique position which should "make us the more interested in and sympathetic with what is going on in this drawing together of the divisions of the Christian Church," writes Gerrard Roberts in *The Friend* (London). The Secretary of the British Colonial Missionary Society is organizing a Free Church Pilgrimage to Canada to study the United Church of Canada at work. Among the 1,200 pilgrims there will be at least one Friend, Mowbray Thompson of Newcastle. They will leave Liverpool on the *Doric*, May 31, and expect to be back by June 25. During their nine days stay in Canada they will be guests of the United Church and see something first hand on the working of the Union. Why nine whole days?

* * * *

"What We May Expect of Mr. Hoover," is an article which appeared in a recent issue of *The Congregationalist*, written by Mr. William E. Sweet, ex-governor of Colorado and one of the outstanding Democrats of the country who openly espoused Herbert Hoover's candidacy during the presidential campaign. The concluding paragraph of the article is as follows: "The writer knows something of the Quaker faith. Mr. Hoover is more than a birthright member. The simple life of a Quaker is his heritage and is far more than a tradition with him. More than any faith I know, Quakerism reduces religion to its common denominator, love. We feel that Herbert Hoover has the characteristics which will make it possible for him to demonstrate in the high office of President that big business cannot alone make a nation great."

* * * *

An appreciative account of the life and work of Isaac Braithwaite of Kendal, England, written by one who says, "I owe an incalculable debt to him," appears in *The Friend* (London), for March 1. Three things are noted as outstanding: the wonderful amount of work of various kinds that a man, physically far from robust, was able to accomplish; his wonderfully wide range of knowledge and his great wisdom; a saint, one who walked with God. Older Friends in this country will remember him as the husband of Mary Snowden Thomas, sister of Dr. Richard H. Thomas of Baltimore, whom he married in 1890. He and his wife became Wardens of Woodbrooke in 1907, and energetically gave seven years of their best effort to that institution during a period of expansion and growth involving much careful planning, in which they left their mark on the external structure of Woodbrooke. He passed peacefully away on February 15, 1929.

* * * *

In his Open Letter to the President, referred to editorially in this issue, Dr. C. C. Morrison, editor of *The Christian Century*, gives expression to the following sentences: "I know of nothing more admirable than the restraint with which your co-religionists in the Society of Friends have acted in relation to your conspicuous career and your inauguration into the highest office within the gift of mankind. I have yet to see the first printed word designed to capitalize your fame and power on behalf of the religious communion to which you belong. And in numerous conversations with Quaker folk I have been impressed by a beautiful timidity on this score, as if they feared that the high spiritual hope which they cherish for you should be spoiled by being touched with the alloy of denominational ambition." We greatly appreciate this statement by our distinguished editor and friend, for we believe he has truly evaluated the sense of restraint and concern that Friends very generally feel.

* * * *

Clara Maria Liepmann, penologist at the University of Hamburg, visited Richmond and Earlham College last week. She has spent a year or more in this country studying in various states our problems of penology and Juvenile Court procedure, in order to equip herself better for her chosen work in Germany. A few years ago she learned of the remarkable pioneer work done in this field of reform by Rhoda M. Coffin, wife of Charles F. Coffin, and became greatly interested, since it opened up the whole question of the contribution which women have made and are fitted to make to this cause. Accordingly she has aspired to write a history of Rhoda Coffin's work and is eagerly searching for material which will throw additional light on the nature and effectiveness of the pioneer work done by this honored Quakeress. This was the immediate occasion of Miss Liepmann's visit to Richmond, where she sought source material in the Earlham Library and the Yearly Meeting records. Miss Liepmann observed the Child Feeding work of the A. F. S. C., following the war, is well acquainted with some of our workers who were stationed at Hamburg at that time, and belongs to that group of people in Germany who call themselves "Friends of the Friends."

* * * *

At its regular monthly session in Philadelphia, March 21, The American Friends Service Committee elected Clarence E. Pickett to become its Executive Secretary, to succeed Wilbur K. Thomas, who recently resigned. Clarence Pickett has accepted the appointment and will begin his new duties September 1st. The Pickett family will spend the summer

months at Buck Hill Falls, Pennsylvania, in charge of International House, a service which they have been rendering very acceptably for the past two or three years. This appointment means the resignation of our Friend as head of the Biblical Department of Earlham College, which position he has held for the past six years. Previous to that time he served for three years as Executive Secretary of the Young Friends Board of The Five Years Meeting. In both these capacities he has rendered a fine and distinctive service to the young people with whom he has come in contact and in his key position in the college community has made a valuable contribution, both from the student and administration point of view. Clarence Pickett is finely equipped for the larger field of service to which he has been called and under his leadership The American Friends Service Committee may be expected to adapt itself to meet the opportunities of today and tomorrow as it has well served those of yesterday.

NEWS OF OUR MEETINGS

Apropos of the announcement on another page of the resignation of Neal D. Newlin, we are informed that Rev. Ernest W. Bysshe, a Methodist minister, is now serving Long Beach Friends as pastor. Our informant speaks commendably of him as being both scholarly and spiritual.

* * * *

Dr. Khalil Totah preached very acceptably at Pasadena on Sunday morning, March 17, his theme being, "And they took knowledge of them that they had been with Jesus." In the Bible School he gave some account of the educational work carried on at the Friends' schools in Ram Allah.

* * * *

A Race Relations service was held at Bethesda Friends Church in Contentnea Quarterly Meeting, North Carolina, March 3, 1929. At the suggestion of Clara I. Cox, Yearly Meeting Secretary for this work, a colored quartet was secured who rendered several Negro spirituals, and Absalom Knight gave an address on the subject. The propriety of the service was much discussed, both favorably and adversely, but it was generally conceded to be the correct thing to do. Since there are in this country large numbers of Negroes, Indians, Japanese, Chinese, and considerable numbers of others, it is well to pause for a time and think on their rights. Perhaps prejudice is the hardest thing for a Christian to lay aside. Plans are being made for observing Rural Life Sunday, May 5. As Bethesda is a rural church it will be especially fitting. The pastor, Absalom Knight, has resigned to do mission work in the mountains near Hendersonville, and his place is being supplied by the evangelistic superintendent, Lewis W. McFarland.

* * * *

Central Friends Church in High Point, N. C., has just enjoyed another splendid opportunity in a series of Bible talks by Max I. Reich of Philadelphia, Pa. Every talk he gave was most helpful and those, who heard him, express over and over their appreciation. He spoke at the following meetings: Sunday, March 10, the Brotherhood Class of Sunday school, the morning service, Senior Christian Endeavor and the evening service for worship; Monday, March 11, the City Ministers' Association, a meeting of the women of the Auxiliary at the home of Mrs. S. H. Tomlinson, and a Central Friends Brotherhood dinner; Tuesday, March 12, A Civitan luncheon and two meetings at the church; Wednesday, March 13, High Point College chapel, Central Friends Sunday School Council and Central Friends regular Wednesday night supper program.

* * * *

On March 2 and 3 Russiaville Friends meeting had a graciously stimulating season in a week end Conference conducted by Murray S. Kenworthy. There were four sessions, well attended by outsiders, as well as by members of the local meeting. The Saturday night audience was not large; but Murray Kenworthy's thoughtful and compelling address was well received. On Sunday morning, while Thomas R. Kelly, of Earlham College, spoke to a large and appreciative audience upon the topic, "The Way of Love," Murray Kenworthy journeyed several miles to Mt. Lebanon meeting to spread the message. Sunday afternoon at Russiaville, as Murray Kenworthy spoke upon "Substitutes for War," he so impressed the M. E. pastor present, that the latter invited him to go with him that night to his out of town appointment and deliver the same address. The Conference at Russiaville was most excellently closed by George Sherer with an address upon "The Utter Futility of the War System." Friends feel it was so worth while, that they are inclined to say, Come again.

* * * *

After speaking at New London, Indiana, on Sunday morning, at Lynn on Sunday afternoon, and at Kokomo Sunday night, Arthur B. Chilson from Africa spoke at Russiaville, Indiana on Tuesday night, March 19, as a part of his visitation tour through Western Yearly Meeting. There was a large and appreciative audience gathered at Russiaville, and they followed attentively his interesting account of the work in Africa. There were visitors from all the surrounding meetings, many of whom had already heard him, and could not resist the opportunity of hearing him again. Certainly the cause of missions received great stimulus in New London Quarterly Meeting and in Russiaville Meeting. There was also given an urgent and constraining appeal to a

GETTING OFF TO MEETING

By Clarence E. Votaw

When memory draws the veil aside
The undraped past revealing,
A Sabbath scene of long ago
Brings back an old time feeling.

And often do I laugh and sigh
The narrative repeatin',
Of what a strife we used to have
In getting off to meetin'.

For all the Christian graces
Our humble souls adorning
Were strangely tried and proven
Every Firstday morning.

All other days we set the pace
For the time however fleetin';
But Firstday morning lost the race
In getting off to meetin'.

We rose at early streak of day
And fed each hungry critter,
And raked down fodder, oats and hay
With every kind of litter.

We carried water by the barl;
We turned the sheep to pastur;
We drove the cattle down the lane
To make 'em know their master.

We fed the pigs and heard 'em squeal
To beat the whole creation;
And hunted for that fool lost calf
All over the plantation.

We took the drying apples in
For fear of coming showers;
And lest the weather should be dry
We watered all the flowers.

We carried taters from the patch
And rosenears for dinner;
We chased a pullet round the farm
Till breathless was the winner.

The bees would swarm on Firstday morn,
Perplexity completin';
And every living thing conspired
To make us late to meetin'.

For beast and bird and insect gay
Suspecting our confusion
Resolved to mar that Holy Day
By impudent intrusion.

But after all the stress and strain,
The harnessin' and hitchin'
In peace we travelled down the lane
In four wheeled "summer kitchin."

Fountain City, Indiana.

deeper spiritual life and to a closer walk with God. Meetings everywhere will do well to secure him for the delivery of his message.

* * * *

At the Lynnville Workers Conference, held at Lynnville, Iowa, March 13, the Baptist pastor at Newton spoke on Personal Evangelism: How to Do it. Illustrations from personal experience with teachers and classes leading up to Decision Day, in consecration, concerted prayer, and cooperation, showed how good results had been achieved in his school. On the preceding evening Lynnville Sunday school teachers met for prayer and discussion of needs. While on the following evening a meeting was held and plans made for personal work in each class to culminate in Confession Day at Easter.

MEETING WELL ATTENDED

Kokomo Quarterly Meeting was held at Union Street Friends Church in Kokomo, Indiana, on Saturday, March 16. The meeting on Ministry and Oversight was held on Friday when messages were brought by Polly Couch Bowman and Richard R. Newby. Leah Lawrence was recorded a minister at that meeting.

On Saturday morning the house was crowded to its capacity. It was said to be the largest Quarterly Meeting held for years. Arthur B. Chilson, returned missionary from Africa, brought a gospel message. It was a meeting of power and more than once the very presence of God seemed to rest upon the entire congregation. More than 300 took dinner together at the church. The afternoon was given over to business.

On Sabbath morning the Sunday school which has an attendance of nearly 300, was followed by a service long to be remembered. Richard Newby was the messenger. Automobiles had brought the entire North Mission congregation down to the church, and to a full house he brought a wonderful gospel message.

In the evening the Christian Endeavor met early and had an attendance of 68. Young people from over the Quarterly Meeting were in attendance. At 7:30 the house was again filled to its utmost capacity. Arthur Chilson told of his experience on the missionary field and the need of the Five Years Board to support the work. Hearts were touched and many persons were made to feel how little they had ever done for God and the church. At the close of the service about 60 young people gathered in the church parlors for an hour of social fellowship. It proved a delightful ending for the Quarterly Meeting.

Many expressed the feeling that this was one of the most powerful meetings ever attended. The sessions were larger than usual, and attended by a wonderful spirit of unity and desire to serve. The visit of Arthur Chilson has been appreciated as much or more than anything that has ever come to Kokomo Friends.

FRIENDSWOOD ACTIVITIES

The W. C. T. U. Department of Scientific Temperance Instruction in the Public Schools, gave a program recently, "The Trial of C. I. Garette," which taught the children in an impressive way the evils of cigarette smoking. Five prizes were offered to the children of the different grades for the best essays against its use. A little Mexican boy won the prize in the first-grade work.

Some time ago the Missionary Society planned a "Dollar Day," when all who could, were to bring one dollar and tell how it had been earned. This "Dollar Day" was observed on March 14 when twelve members were ready. Much originality was shown both in the verses and in the ways of earning the dollars. At the last meeting, the World's Day of Prayer for Missions was observed with an appropriate all-day program.

J. E. Miles was gladly welcomed home again after an extended visit of nearly a year with relatives and old friends in several States; most of his time having been spent at the Friends parsonages at Unadilla, and West Branch, New York,—the homes of his daughter, Mrs. H. M. Vore, and granddaughter, Esther Vore Krumm, respectively. It was with great pleasure that he visited his birth-place, West Branch, Iowa; the birth-place of President Hoover whose father, Jesse Hoover was his first cousin, both having been named Jesse, for their grandfather. He is now making his home with his younger daughter, Mrs. G. W. Stevenson, at this place.

An interesting Christian Endeavor program was arranged for the Friday night of Quarterly Meeting, February 22. Sylvia Frazier was in attendance and brought the message both Saturday and Sunday morning the beginning of a two weeks' revival effort which closed Sunday night, March 10. She, like Stephen of old, was filled with the Holy Ghost and with faith; and her efforts for the salvation of souls in this community were much appreciated. She was fearless and unflinching in her messages, which were freighted with power from on high, and which came from a heart filled with love for the unsaved. Her ministry in song was also helpful and inspiring. About eighty men, women and children (four Mexican children among them), bowed at the altar and wept and prayed through to victory—forgiveness of sins or sanctification. About thirty have been received into church membership, and fifteen Associate members have been transferred to Active membership.

Revival efforts a year ago were interrupted by sickness in the family of the Yearly Meeting Superintendent, M. F. Swafford, who was conducting the services, necessitating his return home; and the church has been praying for the continuation of the work. Because of this spirit of unity of desire in the church and community, the revival began at once. Many hearts are filled with praise to Heavenly Father for this special outpouring of his Spirit, and the church here is better equipped than ever before, for the Master's service. No one in attendance at these meetings can say that the day of genuine revivals is past.

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WITH OKLAHOMA FRIENDS

Cherokee Quarterly Meeting of Friends was held at Alva, Oklahoma, March 1-3, 1929. There was the largest representation of all the meetings that has been experienced for a long time. The Ministry and Oversight meeting was largely attended which is not usual. Josiah Butler, now almost 86, gave the opening message which was the advice of a "father in Israel." All appreciated his "talk."

The Workers Conference in the afternoon was a time of careful discussion of the evangelistic opportunity during the Easter season and of how the membership might be built up. The discussion was positive and constructive, being led by A. J. Bales of Ringwood and L. Herbert Reynolds of Cherokee. Cora Kershner, chairman of the Board of Temperance and Social Reform had charge of the Friday evening service which was a time of weighing responsibilities.

Bertha S. Sumpter of Argonia, Kansas, was in attendance, representing the Mission Board. Her message was enlightening and strengthening. She spoke on Saturday evening and also at the Christian Endeavor Rally Sunday afternoon. The young people were enthusiastic in the appreciation of her work and messages.

The meeting was privileged to have Prof. Floyd C. Sampson of Friends University present. He spoke of the needs of Friends University on Saturday, brought the morning message on Sunday and also spoke at the Rally Sunday afternoon. Many expressed themselves in the conviction that this was the greatest address to which they had listened in a long time. Religious education surely was given its place. Everett Craven and Thomas Williams also had services in the Quarterly Meeting. All were honored of God in speaking helpfully.

MARRIAGES

DAWSON-DRAUGHON—At Dunn, North Carolina, November 29, 1928, Louise Draughon and J. Wilbert Dawson, both members of Bethesda Friends Meeting. Absalom Knight minister.

MOBLEY-GLOVER—At Bethesda Friends parsonage, Dunn, N. C. March 13, 1929, Tessie Glover and William Oscar Mobley. Absalom Knight, minister. They will reside in the community.

DEATHS

ALLEN—At his home in Savannah, Ga., where he has lived for several years, February 16, 1929, John W. Allen, a member of Central Friends Church, High Point, N. C. He is survived by his wife and one daughter. All who knew him speak of his sterling character and consistent Christian life.

DAWSON—At his home near Dunn, North Carolina, October 14, 1928, John W. Dawson, oldest son of Julius and Celestia Dawson, aged 47 years. Born in Sampson County and educated in the local school, he married Minnie Lee Sills in 1907, and to them were born a son and three daughters. He became a member of Bethesda Friends Church, and his walk was so consistent, his testimony so strong that he was rewarded with almost every position in the meeting, being at his death, trustee, elder and member on four important committees. He was a man always ready for any business and always stood for the right. As superintendent of the Sunday school, ever prompt and constant, his high sense of the proprieties of life and his firm trust in God gave him influence and a wide circle of friends. An unusually large number assembled for the funeral service conducted by D. V. Pike and A. Knight. Interment in the family plot near the church by the side of his daughter Dorothy who preceded him but a little while.

HONEY—At her home in Alba, Missouri, February 18, 1929, Grace Edith, wife of Walter Honey, and daughter of James S. and Ruth E. McDonald, aged 47 years. Born at Carthage, Missouri, she spent her early life on a farm, moving to Alba in 1900. Four years later she was married and to them three children were born. She became a member of the Alba Friends Church in 1926, taking an active part in the Missionary and Christian Endeavor societies. A loving, patient and kind wife and mother, she led a devoted Christian life. Besides the husband, two sons and daughter, she leaves a sister, Pearl Stoops of Carthage, and two half-brothers, Sam and Frank McDonald of Avilla and Wentworth Missouri.

STANLEY—Suddenly at her home in Pasadena, California, February 20, 1929, Marietta H. (Fields) Stanley, connected with Pasadena meeting since 1910. Born at Windham, Maine, July 17, 1868, she was left motherless at two years and was reared by Lydia Pope. She joined Friends, attended Providence Boarding School, was engaged in evangelistic ministry, traveling extensively in New England, and was active in visitation of prisons. In 1895 she married her foster mother's nephew, William Penn Stanley, who survives with two sons and three daughters. The funeral service was conducted by Edwin McGrew.

WINDLESPECT—At her home in Lee Center, New York, Dianna Jones Windlespect, widow of William Windlespect, in her seventy-seventh year. A former resident of the West Branch, New York, community, she was a member of the Friends Meeting there. Her death followed a week's illness with influenza and pneumonia.

TRAVEL FOR CULTURE

Party now forming for Europe, mostly Friends. Visit England, Holland, Belgium, Germany, Switzerland, Italy and France—all for $748.00, ocean travel included. Sailing June 22. Write Whittier Travel Service, Whittier, Calif.

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BIRTHS

BATEMAN—To George H. and Caroline E. Bateman, Lawrence, Mass., February 26, 1929, a son, Philip Goddard.

WHITE—To Murray M. and Laura B. White, High Point, N. C. February 15, 1929, a son, Murray M. Jr.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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